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1. First Sunday in Lent.
4. Wednesday, Ember Day.
6. Friday, Ember Day. Fast.
7. Saturday, Ember Day.
8. Second Sunday in Lent.
13. Friday. Fast.
15. Third Sunday in Lent.
20. Friday. Fast.
22. Fourth Sunday (Mid-Lent) in Lent.
25. Annunciation B. V. M.
29. Fifth Sunday (Passion) in Lent.

SERVICES.**Sundays.**

- 8.00 A. M., Holy Communion.
10.30 A. M., Holy Communion, First Sunday in
month.
10.30 A. M., Morning Prayer and Sermon.
2.30 P. M., Sunday School and Bible Classes.
4.00 P. M., Sacrament of Holy Baptism.
7.45 P. M., Evening Prayer and Sermon.

Week-Days.

7.00 A. M. } Holy Days, Holy Communion.

10.30 A. M. }

Other services as announced.

ST. BARTHOLOMEW'S MESSENGER

REV. D. G. MacKINNON, S. T. D., *Editor*
 HENRY T. BOSSERT, *Business Manager*
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THE CHRISTIAN IN ARMS

Not against flesh and blood, but against principalities, against the powers of darkness, clad in the panoply of the warrior, with shield, breast plate and sword of the spirit, is enlisted in a very true sense in the army of the Lord. Martial music is not lacking wherewith to thrill and cheer the hearts of these soldiers. The "minute men of the Lord" are to march with quickening pulse, in sure confidence of the great and eternal victory to such brave strains as "Onward, Christian Soldiers, Marching as to War." Fight the good fight; maintain the strife. The enlistment takes place at baptism, when, in the name of the blessed Trinity, the sign of the cross is made on the forehead in token that hereafter the recruit shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner until his life's end.

An army without discipline is impotent, and goes down to defeat on the first assault. Victory cannot perch on the banners of the host officered by ignorance, incompetence, unfaithfulness, whose rank and file yield no willing response or prompt obedience.

That the great body of church officers and people do constitute an army for the express purpose of doing strenuous fighting is no mere figure of speech. Clothed with divine authority, entrusted to maintain a conflict against all wickedness, commissioned to bring into the eternal captivity of Christian love the children of men, it does become a grave, a vital question. Are we, as integral parts of that great army, disciplined by our high ideals to the performance of our duties as faithful soldiers? May it not be that, forgetting the things of the spirit, engrossed in worldly schemes and ambitions, we heed not the command: Go here, do this, contend for this principle, help to right the social wrong for Christ's sake. It may even be that the loving command to partake of the blessings of the altar is dis-

regarded or put aside for trivial reasons. It is possible, in fact, a deplorable reality, that a soldier of the cross may become a spiritual weakling, a more dangerous element in the army of the Lord, than an opposing, open enemy.

Within the narrow field of our own parish we must pray and work for the sorely needed improvement of our army's discipline. Here the uninstructed, zealous soldier must be trained to bear his Christian armor with loving ardor. Here must be fostered the spirit to do promptly and with all our might what it pleases God to give us to do, if the forces of Christ and his righteousness are to accomplish their mission.

CHARITY

Be charitable! The whole life of the Christian layman is summed up in the little word "Charity." No one can be a Christian without it! Especially is this true in parish and church work, where this feeling of charity between fellow-members should be ever present, and show itself rightly. There is no use denying that all men and women are human, yet, with charity dwelling continually in them, their spiritual uplift should be so great as to allow them to ignore the petty grievances often brought in contact with in the various workings of the parish.

Be charitable! If some have done a great deal, give them the credit that's due; if some have done little, yet done that little well, give them credit also. "There is always work enough for willing hands to do," is an apt quotation. Be not boastful! Charity flees from the boasting spirit as clouds fly before the gale, and the good that the boasters have already accomplished loses not only its luster, but frequently comes to naught.

Be charitable! It costs nothing from a monetary standpoint, yet the return is overwhelming in its munificence—more friends, more love, more respect, more happiness and more power for good.

Be charitable! Let every one connected with our parish, with our diocese and with our church at large welcome the spirit of charity, letting it ever dwell within their hearts—then Christianity will prosper and grow apace.

Are you buying of the people who advertise in our paper? If not, why?



"When he arose, he took the young child and his mother by night, and departed into Egypt."—Matthew II: 14.

TWO PARISH HOUSES, BUT NO CHURCH

To the Editor of ST. BARTHOLOMEW'S MESSENGER

Long years of observation and experience in the work of church extension in various parts of our country have impressed me with certain ideas that I find at variance with those prevailing in St. Bartholomew's Parish. That your church property is wisely located is obvious. Surrounded by a dense population engaged in industrial pursuits, it is not strange that, in spite of a serious handicap, St. Bartholomew's does receive into her spiritual care an ever-increasing number of these people, but the present makeshift place for holding services is a grave obstacle in the way of placing before these people the church in all her beauty and dignity. Those who know and love the church can find their way up sundry flights of stairs to the upper story of the Parish House and find the cozy temporary place of worship adequate for them; but the fact remains that until St. Bartholomew's has a properly constructed and duly consecrated house of worship, the church must suffer seriously. The opportunity now here will grow less and less if she is unequal to the task of placing herself before the people in this section of the city as pre-eminently a worshipping church.

Why this work should be incumbered with two fine parish houses, the oldest built not more than a dozen years ago, and now an incubus of no practical value whatever, while there is no house of worship, is a situation that passes the writer's comprehension. A building in which to house parochial activities is necessary in these days, and while there exists a difference of opinion among church workers as to the wisdom of providing for the secular needs of the parish before a church is erected, I, for one, regard the church edifice of greater moment and should never be preceded by any sort of substitute. But why a young parish in such a fine field, among a people of limited financial resources, should be enclosed with parochial buildings costing \$50,000, more or less, accommodations far exceeding the needs and yet have no sacred house of worship, is a veritable, sad riddle to

Yours truly,

A STRANGER.

PARISH NEWS

Mr. C. S. Fackenthall, of San Francisco, Cal., made an address at the evening service on Quinquagesima Sunday.

Miss Margaret Vance, Mr. William Jones and Mr. William Rhodes have become members of the choir.

New hymnals have been purchased for the choir.

The dinner given by the Woman's Guild, Mrs. James Holt and Mrs. David H. Muyon, chairmen, on February 18th, was a most successful affair.

There will be a special class for confirmation the last of March.

Miss Blanche Seifert, our accomplished soloist, has been greatly missed from the choir at several services during February.

The Men's Bible class continues to grow in numbers and interest. The Sundays in Lent should be a good time to make a special effort towards the high-water mark at Easter.

Miss Munyon's class was the "Banner Class" for February.

The graded "merit button" has aroused a great deal of interest among the members of the Sunday School, and we feel confident that the system will be productive of much good in increasing the efficiency of the school.

The musicale and social given by the Young Ladies' Bible Class at the home of their instructor, Mrs. C. H. Caldwell, on the evening of February 11th was largely attended and thoroughly enjoyed by all present. A good amount was received from the silver collection for missions.

SPECIAL SERMONS

The Rector will deliver a course of sermons on Sunday evenings in Lent on the following subjects:

- March 1—"Judas."
- March 8—"St. Peter."
- March 15—"Caiaphas."
- March 22—"Herod."
- March 29—"Pilate."

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PARISH REGISTER

Baptisms

1914
January 25th—Helen Lees Molyment.
February 1st—Harry Roy Bright.
February 8th—Jane Elizabeth Hain.
February 15th—James Weingert.

Marriages

February 11th—Clarence D. Fow, Maud E. Diener.

Burials

January 20th—Mrs. Rosaline Copeland.
February 10th—Mrs. John Munyon.
February 23d—Mrs. Mary Nehlig.

Communicants Received

February 7th—Mrs. Anna Katherine Pierson, from St. Simeon's, Philadelphia; Mrs. Frances Miriam Slusher, from St. Paul's, Lock Haven, Pa.

Subscribe for Volume II

With the next issue of St. Bartholomew's Messenger, the first volume of our paper will be completed. Volume II will follow, and be edited up to the same standard that has made the previous numbers so full of interest. Yearly subscriptions are now due and payable for the new volume, and it is hoped that many new subscribers, together with the old ones, will avail themselves of the privilege of subscribing and helping along this great and necessary work of our Parish.

Parish Reunion

We are glad to hear that the idea of a parish reunion has been so well received among the people of St. Bartholomew's, and that every one seems pleased to put their "shoulder to the wheel" and make a strong effort to carry out the plans for the three days, starting on Easter Day, which will be the anniversary of the first service. The special program for the event will appear in the next issue of the Messenger.

General Apportionment

Our General Apportionment for Missions is \$154.00, which we hope to pay in full. Last year this parish met the full amount of the apportionment, which was the first time in the history of St. Bartholomew's.

There is a fundamental difference between heathen and Christian morality. On the one side there is the supreme authority of force, on the other side the supreme authority of service. The force may be intellectual or physical, but he that exercises it provides that his superiority shall be felt and acknowledged. The service may be rendered by one who has the unquestioned prerogative of years or place—by one who is older, or by one who is called to lead—but he who renders it merges every claim to pre-eminence in the unaffected naturalness of his ministry.—Bishop Westcott.

A COURSE IN CHURCH HISTORY

The Early Church Fathers

1. What do you mean by Church Fathers?

Saintly men and scholars, who, by their writings and labors, taught the Faith and put down the heresy, and whose writings are held as having authority in the Church.

2. How are they distinguished?

Into three classes: Apostolic Fathers, or those who immediately followed the Apostles; the Ante-Nicene Fathers, who lived between A. D. 200 and 325, and the Post-Nicene Fathers, or those who came after the Council of Nice, A. D. 325 to about 600. They are also known as Greek or Latin Fathers.

3. Name some of the Apostolic Fathers.

St. Clement of Rome, St. Barnabas, St. Ignatius of Antioch, St. Polycarp, Irenaeus, Hermas and Papias.

4. Who was Clement of Rome?

The third Bishop of Rome after the Apostles, who wrote an Epistle to the Corinthians, in which he says that the Apostles appointed bishops, priests and deacons.

5. Who was St. Barnabas?

A converted Jew of Alexandria, who wrote an Epistle to the Jews, in which he showed that all Jewish ceremonies were fulfilled in Jesus Christ.

6. Who was St. Ignatius?

For forty years the Bishop of Antioch after St. Peter, a pupil of St. John, who wrote seven Epistles, in which he witnesses to the three-fold ministry of bishops, priests and deacons.

7. Who was St. Polycarp?

A pupil of St. John, who became Bishop of Smyrna, and who wrote an Epistle to the Ephesians in which he exhorts to piety.

8. Where in Scripture is a message from Christ to Polycarp, and what is it?
(See Rev. 2:8-11. "Angel" means Apostle or Bishop.)

9. Who was St. Irenaeus?

A native of Asia Minor and a disciple of St. Polycarp, who became Bishop of Lyons, in Gaul (France), and wrote against the heresies of his day. He was martyred in A. D. 202.

10. Who was Hermas?

The author of "The Shepherd," in which he described the Church of Christ. He lived at Rome about the middle of the second century.

11. Who was Papias?

A contemporary of Ignatius and Polycarp, who wrote books on the sayings of our Lord.

12. Who were some of the Ante-Nicene Fathers?
Tertullian, Clement of Alexandria, Hippolytus, Origen, Cyprian of Carthage.

13. Who was Tertullian?

A priest of the African Church (Carthage), who wrote much concerning the doctrine and practice of the early Church. He died A. D. 230.

14. Who was St. Clement of Alexandria?

One of the most learned Bishops of the Ancient Church.

15. Who was Hippolytus?

A most eminent scholar and theologian (A. D. 198-236) of Rome, who wrote against the heresies of his day.

16. Who was Origen?

A great scholar of the third century, son of a martyr, who became master of the Catechetical School at Alexandria at the age of 20.

17. Who was St. Cyprian?

Bishop of Carthage and the greatest bishop of the third century, whose treatises and Epistles on the doctrine and discipline of the Church are of great value.

18. What did he teach that is of especial value to us?

The Unity of the Church, and that the Church centres around the Episcopate.

19. Which modern Church fits most closely Cyprian's conception of the Church and ministry?

The Church of England and the Episcopal Church in America.

20. Why do not the Church of Rome and the Protestant bodies?

The Roman Church by usurpation and addition, and the Protestants by separation and denial, have departed from the model of primitive Christianity.

Get Your Bible and If—Read—

If you have the blues, read the XXVII Psalm.

If your pocket-book is empty, read the XXXVII Psalm.

If people seem unkind, read St. John XV.

If discouraged about your work, read the CXXVI Psalm.

If you are all out of sorts, read Hebrews XII.

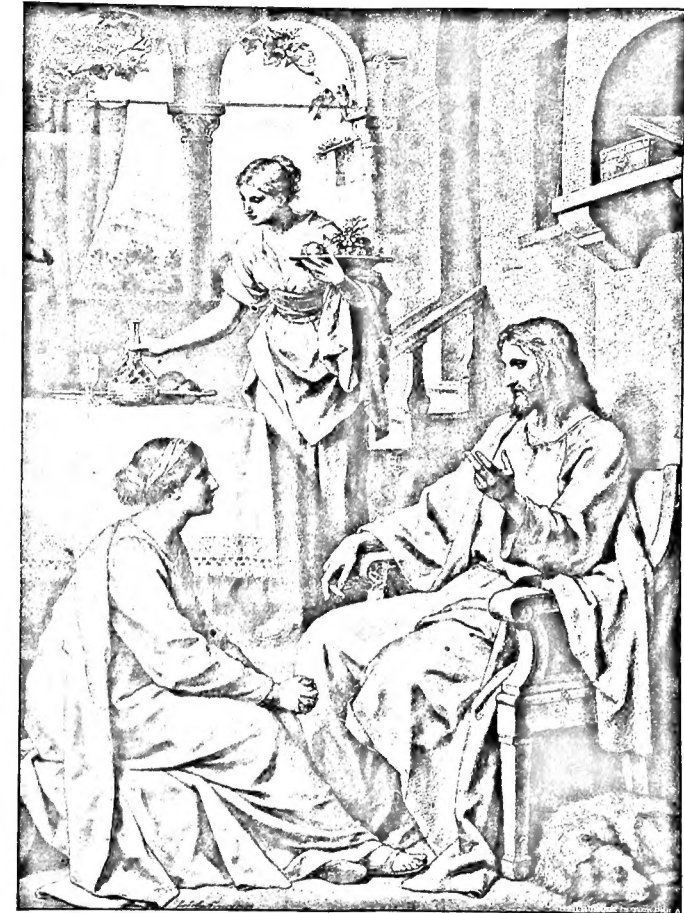
If you are losing confidence in men, read I Corinthians, XIII.

If you can't have your own way about everything, keep silent and read James III.

The Old Lady in the Tunnel

We are constantly suffering from unnecessary fears, the cure for which is to be found in fuller confidence in the goodness of our heavenly Father.

The late "Ian Maclaren" used to be fond of relating the following beautiful little story, as serving to allay the needless fears of God's people when they enter the valley of the shadow of death. There was a dear old Scotch lady who wanted badly to go to the city of Edinburgh. But for years she could not be persuaded to take the railway journey, because of her great dread of the tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. For awhile her fears were great, and her agitation increased as the train on its journey drew near to the dreaded tunnel. But before the tunnel was actually reached the old lady, worn out with excitement, dropped peacefully off to sleep, and when she awoke it was to gladly discover that the tunnel had been passed.



Christ in the Home of Mary and Martha.

The man who goes after things gets more than the fellow who takes them as they come.

Wouldn't it be fine to get the kickers and knockers together, and compel them to fight it out?

To be honest a fellow must keep training continuously.

The nut of enthusiasm generally has a kernel of gush.

Even if the world is growing wiser, we still have a lot to learn.

Fool arguments are born of Ignorance.

Common sense is the principal ingredient in luck.

If we'd look up more, we'd see more sunshine.

The worst thing you can do for some people is to praise them.

MARCH

I wonder what spendthrift chose to spill
Such bright gold under my window-sill!
Is it fairy gold? Does it glitter still?
Bless me! it is but a daffodil!

And look at the crocuses, keeping tryst
With the daffodil by the sunshine kissed!
Like beautiful bubbles of amethyst
They seem, blown out of the earth's snow-mist.

And snowdrops, delicate fairy bells,
With a pale green tint like the ocean swells;
And the hyacinths weaving their perfumed
spells!
The ground is a rainbow of asphodels!

Who said that March was a scold and a shrew?
Who said she had nothing on earth to do
But tempests and furies and tempests to brew?
Why, look at the wealth she has lavished on you!

O March that blusters and March that blows,
What color under your footsteps glows!
Beauty you summon from winter snows,
And you are the pathway that leads to the rose.
—Celia Thaxter.

Why I Attend Church

It is sweet on a summer's morning, when the air is a-quiver with the love songs of the birds and fragrant with the odor of roses blown, to hear the music of the churchgoing bells, an invitation to the world-weary to enter God's temple and find peace, because the instinct of worship is in the heart of man and the church is the temple of the living God.

I go to church because I find peace there; that peace which DeQuincy described as a resting from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart, as if I stood at a distance and aloof from the uproar of life; as if the tumult and fever and strife were suspended; as if there brooded over me a dovelike and halcyon calm.

I go to church because I love the music that I hear there, the mighty roll of the great organ, singled with the marvelous symphonies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony.

I go to church because I delight to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man and whose words are the oracle of fate. Marvelous is the spell of the preacher to whom God has given genius and consecration and the power of illustration drawn from the old, sacred, immortal Book, and from the miracles of nature, no less revealed in the crimson-tipped flower turned up by the plowshare of Robert Burns upon the soil of Ayr than in the long reaches of the star-girt skies.

I go to church because I hear the teachings of the philosophy of Jesus, the incomparable man; and if you say his teaching is philosophy and not religion, and that he was a man and not a god, then the philosophy of that man has redeemed the world from savagery and blessed mankind with Christian civilization, and, to my mind, it is a thing worth while to hear.

I go to church because I find there consolation and hope; because I see there the dawn and not the sunset; and it is better for man, if the hope be baseless and the vision but an elusive phantom, to

cherish a dream so glorious and beautiful than to be weighted down and crushed with the quarried mountains of a world without hope and without God.—Hon. Claude Weaver, Congressman from Oklahoma, in Leslie's Illustrated Weekly.

Bits of Wisdom

- Blessed is the man who doesn't give offense.
- A low-grade man judges his friends by what they are willing to do for him.
- The egotist thinks he has a good "I."
- Great opportunities seldom employ an advance agent.
- Why hire a trained nurse to nurse a grievance?
- Stinginess is the step-mother of dishonesty.
- Don't tell your troubles; no one else is interested in them.
- Success is the offspring of audacity.
- The best brand of religion is the kind a man uses in his business.
- Unkind criticisms are apt to come home to roost.
- A woman doesn't care to boss the job if she can boss the boss.
- Some people are willing to say nothing if others will say the word.
- Most of our pleasures come under the head of brainless activities.
- If money was as difficult to spend as it is to acquire it would last longer.
- Some people boast that they never boast.
- A lot of unnecessary trouble is caused by the worry germ.
- Secret of happiness—just pass it along.
- Fault-finding is the pleasure of the indolent.

One on the Judge

The prisoner was arraigned before the court ready to be sentenced.

"Have you anything to say in your behalf?" asked the judge.

"Only that you follow the Scriptures, which tell us to show mercy as we hope to obtain mercy," answered the prisoner.

"Well," replied the judge, "you seem well acquainted with the Bible; if you can give me two quotations from it I will let you off."

The prisoner thought a moment and then said:

"And Judas went out and hanged himself."

"Good," said the judge; "now another."

And the prisoner smilingly continued:

"Go and do thou likewise."

Today

The Battle?—here and now. The Past is gone.
The Future?—hide thy time, let come what may.
The Present is thy task, do nobly now,
All else depends upon thy work today!

—Annah Robinson Watson.

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PURE SPICES EXTRACTS

I recall four lines of Phoebe Cary's parody on Whittier's "Maud Muller":

We are apt to fuss and fret
About the one we didn't get:
But we needn't make such an awful fuss
If the one we didn't want didn't get us.

When a man desires he easily believes.—Longfellow.

There is never a leaf nor blade too mean
To be some happy creature's palace.
—Lowell.

A gift in need, though small indeed,
Is large as earth and rich as heaven.
—Whittier.

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"When I get to Heaven," said a woman to her Baconian husband, "I am going to ask Shakespeare if he wrote those plays." "Maybe he won't be there," was his reply. "Then you ask him."

Duty never makes a bid for notoriety.

Nevertheless, it is our charity that covers a multitude of other people's sins.

It must be delightful to be perfectly satisfied with yourself.

Chance may lead to the buried treasure, but it takes a lot of hard digging to get it out.

title of "Defender of the Faith," which the English sovereigns still hold. His Act of Six Articles (1539) enforced belief in Transubstantiation, confession, private masses, communion in one kind, and compulsory celibacy of the clergy.

13. What title did Henry himself wish?
He wished to be called "Supreme Head of the Church."

14. Did the clergy consent to this title?

No. The two Convocations (1530) refused, without adding the words "as far as is by Christ's law permissible," thus confining his supremacy to temporal affairs only.

15. Was this title continued in later reigns?

No. It was abolished by Queen Mary, and this act was confirmed by Queen Elizabeth and has not since been used.

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It was Noah who was voicing the complaint.
"My wife made me get up and shut the windows
every night," said he.

Not Needed Now

"Why, Tommy," exclaimed the Sunday
school teacher, "don't you say your prayers
every night before you go to bed?"

"Not any more," replied Tommy; "I
mustered in a foldin' bed, though."

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Men's Club

A special meeting of the Men's Club will be held on Tuesday evening, October 6, to discuss plans for the fall and winter campaign. It seems to be the purpose of the Men's Club to start on a vigorous work to back up the Rector in his plans for the greater growth of St. Bartholomew's parish. The men have come to realize their value and intend to use this organized effort, as far as possible, to extend the influence of this parish among the men of this community.

During the fall and winter special lectures will be given by prominent men. The clubroom will be open every week night, furnished with magazines, daily papers, stationery and games. It is hoped that the men of the parish will take advantage of this medium of social life so as to make it helpful and profitable.

CLIPPED SMILES

In Sunday school a teacher once told her pupils the tragic story of Samson and Delilah. Then she turned to a little boy:

"What do you learn, Jo," she said, "from the Samson story?"

"It don't never pay," piped Joe, "to have a woman cut a feller's hair."

Willie came home from Sunday school and was asked to repeat the text. He promptly answered: "Blessed are they that mourn, for they shall be blanketed."

"Not blanketed, Willie, comforted," said his mother.

"Ain't it just the same?" answered the youngster.

Sir Watkin Williams Wynn, talking to a friend about the antiquity of his family, was told roughly that he was "a mere mushroom."

"How is that?" he asked indignantly.

"Why," said the other, "when I was in Wales a pedigree of a particular family was shown to me which filled more than five large parchment skins, and near the middle of it was a note in the margin, 'About this time the world was created.'"

Childe Hassan, the noted artist of shimmering light, tells this story of a painter who had been commissioned to paint the image of a saint on the refectory walls of a monastery. The price stipulated was very low, but it was agreed that the artist should take his meals at the monastery, gratis, until the work was finished. The only food supplied to the poor painter, however, was bread, onions and weak tea. The day for unveiling the fresco finally arrived. The friars gathered around the artist, the curtain was removed. It no doubt was a very fine picture, but the saint had his back turned toward the spectators.

"What does this mean?" wrathfully shouted the indignant prior.

"Padre, I was compelled to paint the picture as you see it, for the saint could not bear the smell of onions," rejoined the artist.

St. Bartholomew's MESSENGER

OUR CHURCH BUILDING NUMBER

Our Motto:
"Who Will Go Far No?"



SEPTEMBER
1914

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THREE**St. Bartholomew's
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1914**CHURCH DIRECTORY****Clergy**Rev. Daniel G. MacKinnon, S. T. D., *Rector*.
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Miss Helen Dolan, *Assistant Organist*.**THE CHURCH CALENDAR.**September 6.—Thirteenth Sunday after Trin-
ity.
September 11.—Friday (fast).
September 13.—Fourteenth Sunday after
Trinity.
September 16.—Ember Day.
September 18.—Ember Day.
September 19.—Ember Day.
September 20.—Fifteenth Sunday after Trinity.
September 21.—St. Matthew (Evangelist).
September 25.—Friday (fast).
September 27.—Sixteenth Sunday after Trin-
ity.
September 29.—St. Michael and All Angels.**SERVICES.****Sundays.**8.00 A. M., Holy Communion.
10.30 A. M., Holy Communion. First Sunday in
month.
10.30 A. M., Morning Prayer and Sermon.
2.30 P. M., Sunday School.
4.00 P. M., Sacrament of Holy Baptism.
7.45 P. M., Evening Prayer and Sermon.**Week-Days.**7.00 A. M. } Holy Days, Holy Communion.
10.30 A. M. }
Other services as announced.

ST. BARTHOLOMEW'S MESSENGER

REV. D. G. MACKINNON, S. T. D., *Editor*
HENRY T. BOSSERT, *Business Manager*
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LETTERS THAT PROVE OUR NEED
OF A CHURCH BUILDINGFrom the Dean of the North
Philadelphia Convocation

MY DEAR DR. MACKINNON:

I am very glad to hear that St. Bartholomew's is going to put forth a determined effort to build a church. I do not know of any location in the Diocese where one is more needed than at Twenty-fifth Street and Lehigh Avenue, for your neighborhood and parish work is growing rapidly and, I believe, permanently.

Moreover, the Roman Church near you has such a splendid plant that the call comes with all the greater force to all loyal Church people to build one for St. Bartholomew's Parish as soon as possible, which shall be worthy of our history and your opportunity.

I earnestly hope, now that the Church of St. Barnabas has been built and consecrated, that the Church of St. Bartholomew may quickly follow, and I will gladly do anything I can to help so worthy a cause.

Praying that God may abundantly bless and prosper you and your parish and that your efforts will be crowned with success, I remain, with kindest regards,

Yours very sincerely,

LLEWELLYN N. CALEY,

Rector of St. Jude and the Nativity and Dean of the North Philadelphia Convocation.

From Rev. John A. Goodfellow:

As the recent Dean of the Convocation of North Philadelphia I became familiar with the work and needs of St. Bartholomew's parish. I shall ever be thankful that the late Bishop Mackay-Smith appointed, at my request, the Rev. Dr. MacKinnon its minister-in-charge. For ten or more years as a mission it received large assistance annually from the Convocation. But two years after Dr. MacKinnon took charge of the work he became convinced that the surrender of Convocational help would stimulate the people of the mission to exert

themselves both personally and financially and cause it to develop more rapidly in every way. Hence steps were taken to organize it into an independent parish. The result was as the rector foresaw. The Sunday School has greatly increased its members, the baptisms and confirmees have been numerous, the revenue enlarged, and the congregations have become so large that frequently the chapel cannot accommodate the worshippers comfortably. What inference, then, should be drawn from such success? Why, that a church edifice is a necessity in the near future, and not many years hence. A square away the Roman Communion has erected a cluster of splendid and expensive buildings, and until a large and attractive church is erected on the vacant lot belonging to St. Bartholomew's, for which an annual tax of \$50 is paid, our Communion must be humiliated. But putting aside such consideration, the locality demands a large church. While the parishes in the eastern and southern parts of the city are constantly losing their parishioners, St. Bartholomew's is the gainer. Where stood two or three years ago only fields, today can be seen row after row of houses, with a constantly increasing population. Many of these people can be drawn into our Communion if attractive facilities such as a large church would supply are offered them. The parishioners belong to the industrious class of workers, and while in many ways they are themselves energetically trying to swell the new-church fund, unless the church at large comes to their assistance years must elapse before our church building can be erected without entailing a debt. I earnestly hope that such assistance shall be given by churchmen and churchwomen in the diocese, and given at once. Then there can be no doubt that the parish of St. Bartholomew will soon become one of the largest in the diocese.

JOHN A. GOODFELLOW,

Rector of Church of the Good Shepherd, Kensington, Philadelphia.

From the Dean of the Chester Convocation:

MY DEAR DR. MACKINNON:

I feel that there are many great opportunities before the Diocese of Pennsylvania.

As I go through the newer parts of Philadelphia I am impressed with the great responsibility of our Church to these rapidly growing districts.

In no part does this come to me with greater force than when in the neighbor-

hood of St. Bartholomew's. With an enormous and ever-increasing population surrounding you, you should have a church building of stately proportions and imposing appearance. I am glad the work is in your hands, for I know how earnestly, faithfully and successfully you are meeting the situation.

FRANCIS M. TAITT,

Rector of St. Paul's, Chester, and Dean of Chester Convocation.

From the Treasurer of the Diocese:

St. Bartholomew's: A Retrospect

The history of St. Bartholomew's carries the Church in the Diocese of Pennsylvania back many years, and indicates steps in its missionary development in the northwestern section of the city which will doubtless be of interest to those who are now so deeply interested in the work of this promising parish, which for many years has been unusually near to me, because for two generations my family, while not living in this section of the city, have had a more or less active part in its development, as you will see if you have patience to read this paper, which your good rector has asked me to write for the September number of "St. Bartholomew's Messenger."

At the outset, let me say I cannot give dates; the Historical Records of the Diocese in the Registrar's office or those of the North Convocation can supply them; but many years ago my uncle, the Rev. Daniel S. Miller, D. D., long time rector and chief developer in its early years of the large and important parish of St. Mark's Church, Frankford; the Rev. Ben-

jamin Watson, D. D., rector of the Church of the Atonement, at Seventeenth and Summer Streets, and for many years President of the Standing Committee of the Diocese; these, with two laymen, were commissioned to look over the ground in the northwestern section of the city with a view of establishing a Mission. I have heard how they journeyed on the horse car as far as it would take them and then tramped over vacant lots in a sparsely built-up section. The final result of that journey was the purchase of a lot at Eighteenth and Diamond Streets, a mission started, and, as years crept on, finally the magnificent Church of the Advocate. This was really the first step towards St. Bartholomew's.

As years went by, another Committee went on an exploring journey for a similar purpose. The city was being built up still further towards the northwest, and it behooved the Church to meet these conditions. This Committee again included the two clergymen I have mentioned—two splendid pillars of the Church, always full of the missionary spirit, whose lives and works live after them. This resulted in the modest little Mission on Twenty-second Street about a square south of Lehigh Avenue, to which I think my uncle gave the name of "St. John the Divine." I remember it well; perhaps the little frame building still stands. It started with all the enthusiasm and hope of every such work, but unlike that at Eighteenth and Diamond Streets, instead of fine residences springing up around it, a community of frame "shacks" and shanties, with a more



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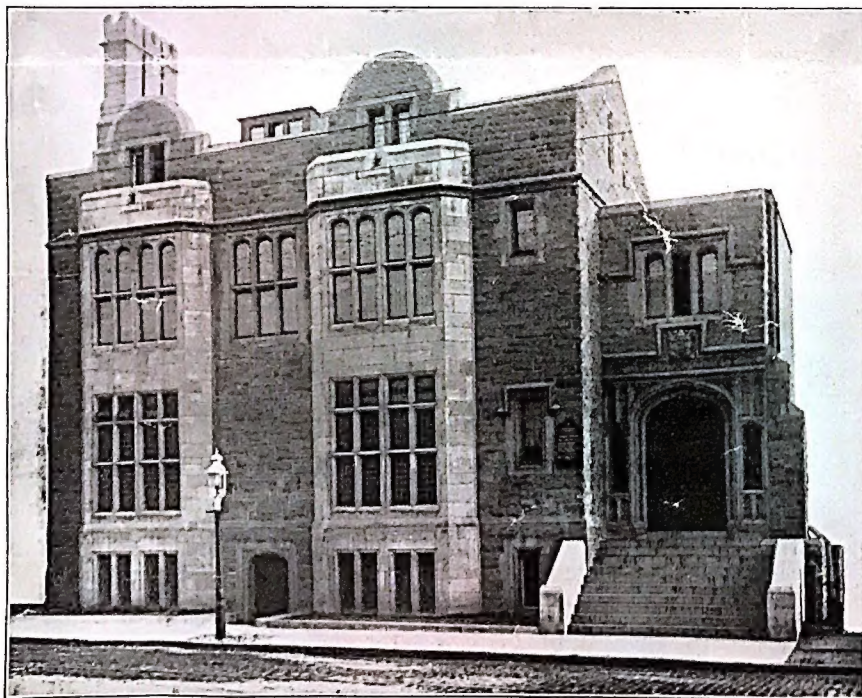


THE FIRST PARISH HOUSE

or less disreputable class of inhabitants, which became known as the "Swampoodle District," was the result, and for many

years "St. John the Divine" struggled for existence with many hopes and fears as to its ultimate fate.

But the Committee which located it were little less prophetic of the future of this neighborhood than of that at Eighteenth and Diamond Streets, even though a serious hindrance to its growth as well as encouragement of the growth of "Swampoodle" was the establishment at Twenty-second and Lehigh Avenue of the Municipal Hospital, for contagious diseases, the "City Pest House," and for several years the North West Convocation, as it was then known, seriously contemplated the abandonment of the work. At that time I was appointed a member of the Convocation Committee in charge of this Mission, and from that dates my connection and interest in the work. One day as I sat in my office in the Church House, a good friend of mine, a wealthy and loyal Churchman, entered and said: "Mr. Miller, you are on the Committee in charge of the Mission of St. John the Divine? I will buy that property and give it to the



THE PRESENT PARISH HOUSE

city, as it is on the block occupied by the Municipal Hospital; this will help you to get into a better neighborhood and where the Mission will have a better chance for growth." This was indeed good news. Lehigh Avenue for two or three blocks south and even north was rapidly developing in good houses of moderate size and most modern kind, and this chance was too good to lose. I quickly summoned my Committee for conference, and this finally resulted in the sale of the little frame chapel and lot at a good figure.

We thereupon went about securing a new location. Lots there were in plenty, prices more or less favorable, but wisdom dictated slow movements before a final decision. The field was most promising; we remembered Eighteenth and Diamond Streets, and also St. Simeon's at the other end of Lehigh Avenue; our ambitions for the Church were as great for this new section, that it should be as well established here as there. We thereupon decided to rent a dwelling house and use it as a chapel until neighborhood conditions would become more definitely established and the opportunity offered for a suitable lot. A third Committee started on its journey and again the venerable Dr. Watson was a member; the other representative of the "Miller family" was succeeded by a

second generation, my uncle having gone to his reward. We selected and rented No. 2625 West Lehigh Avenue, a nice, new, modern house, tore out partitions, throwing the entire first floor into one room, and here was established (under a change of name) St. Bartholomew's Mission, under the charge of Rev. J. O. McIlhenny. It grew rapidly, and a most enthusiastic band of lay workers flocked to the assistance of its energetic head. For several years when I was active in the Brotherhood of St. Andrew I had a yearly engagement to address the crowded congregations in that little house, and had all the more reason for advocating a move for the purchase of a lot, and steps towards a permanent home for the Mission. So at last those who for many years had prayed and worked and struggled, saw a bright future for the Church in this neighborhood.

The owner of a large tract of ground covering nearly from Twenty-sixth to Twenty-eighth Streets on Lehigh Avenue decided to develop it, and made us an offer of the present lot upon condition that he should build our building at the same time as he was erecting his dwelling houses. This involved much more money than we had received from the Twenty-second Street lot, but in the Master's work if we have no Faith that work is of no effect. We bought the lot, plans were drawn for the parish house, which was erected on the southwest corner of it, and still stands there until the splendid edifice included in the present plans for the completed St. Bartholomew's shall require its removal.

Meanwhile, the work had a steady, healthful and hopeful growth, which again outgrew the modest parish house. We had secured the fine dwelling house on Lehigh Avenue adjoining the lot on the east for a rectory, and owned a splendid property capable of development into as fine a Church establishment as is in the Diocese; the new parish house, whose beautiful architecture indicates the promise of the noble Church building of the future, was erected, soon to be followed by the Mission becoming an independent parish, and thereafter the Convocation ceased to have a voice in its management, and my active

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connection with the work ended, but not my interest. I never pass out Lehigh Avenue that I do not remember with deep affection the many anxious years of that Convocation Committee. Our ambitions were great, and our faith was encouraged by the splendid faith of St. Bartholomew's people themselves, as shown by your works.

You know the rest. I have brought you from many years back up to the present day. It is well to look upon the past; its hopes and fears, its encouragements and discouragements are fruitful sources of strength for the future. Our Master's life was full of achievement, of opportunities. Shall we of St. Bartholomew's close our eyes to the glorious outlook we have, and falter in the onward steps that have characterized this work from its beginning? Shall we not rather realize that here at Twenty-fifth and Lehigh Avenue is a field ready for the harvest? And with undaunted Faith and ever-abiding Hope, never rest until a glorious finish is made to the beautiful building in which we now worship and a noble Church stands at the corner as an everlasting monument to God's glory and the spiritual home of hundreds of families who have turned the vacant lots of years ago into happy and prosperous households.

EWING L. MILLER,
Treasurer of the Diocese.

EXTRACT

From the Fifty-fifth Annual Report of the Board of Missions of the Diocese of Pennsylvania, May 5, 1914.

The third mission, St. Bartholomew's, Twenty-fifth Street and Lehigh Avenue, has become a self-supporting parish, though it requires a good deal of outside help to erect a much-needed church edifice for the increasing population.

EXTRACT

From the Bishop's Address to the Convention, May 1, 1914.

St. Bartholomew's Mission, Lehigh Avenue and Twenty-fifth Street, became an independent parish a year ago. In its vigorous and eager life, it has found itself able to solve its problems without resting on the Diocese. It has an extraordinarily hopeful future, and I am sure the earnest prayers of this whole convention will follow and support its energetic rector and his loyal vestry.

From the Bishop Suffragan of Penna.

My dear Dr. MacKinnon:

I am sorry that the Bishop of the Diocese has not returned, as I know that he would have written a letter in indorsement of your appeal. Your parishioners have done splendidly in raising \$2000 toward the fund for the building of a church, and I am sure that their earnest efforts deserve the cordial support and assistance of all who are able to help them.

Very faithfully yours,

THOMAS J. GARLAND,
Bishop Suffragan of Pennsylvania.

From the Bishop's Secretary:

MY DEAR DR. MACKINNON:

I very much regret to inform you that the Bishop's sailing has been delayed until the 15th September. He was promised passage on the Carmania (sailing August 11th), which would have brought him here in time to fulfil his agreement with you for the article you desire. I really do not see how, under the present condition, you can look to him for co-operation in your September issue, as he will not return, in all probability, before the 25th or 27th. I know the Bishop himself will regret being unable to serve you in this matter, but really the war seems to disarrange everything.

Yours very truly,

A. J. ARNOLD,
Secretary.

From Rev. Charles S. Hutchinson:

St. Clement's Clergy House
Twentieth and Appletree Streets
Philadelphia

My dear Dr. MacKinnon:

It is a pleasure to hear of the progress of the work at St. Bartholomew's and of the bright prospect for the future. This illustrates what can be done through the co-operation of a faithful priest and a devoted band of people.

I trust that you will soon be worshipping in the new church, which you so sorely need.

Faithfully yours,
CHARLES S. HUTCHINSON.

—Do not cease your quest for souls because the mercury stands high in the thermometer. God does not wait upon times and seasons to do his greatest work.

—Abraham was not in as great a hurry to get rich as was Lot. But he stayed rich longer.

From Rev. Robert Johnston:

There is an unusual opportunity before the Church of St. Bartholomew. The one great and crying need is that a church be built at once. To see such an opportunity practically being sacrificed because of the lack of a suitable building is pitiable. It looks as if we do not recognize that an opportunity may pass. The neighborhood is full of people and the work already done is of an excellent and unusually promising character. What it would grow to with a suitable building it would be difficult to exaggerate.

The people can maintain efficiently a church of commanding character, but the task of building it unaided is more than should be placed on their shoulders. I trust that many in the diocese will come to the help of the faithful and hard-working people of St. Bartholomew's and start them on their course well equipped for the great task which the opportunity, without equal in the city, calls for.

Assuming the continuance of a sane and sober churchmanship, I predict an unusual future for St. Bartholomew's, and trust that many will be moved to help.

ROBERT JOHNSTON,
Rector of the Church of the
Saviour, Philadelphia.

Bazaar

Arrangements are being made to hold a bazaar in November, and in order to make this affair as profitable as the last two, it is urged that every member of the parish begin at once to plan and work.

Parish Register

BAPTISMS

June 22.—Anna Caroline Warner.
July 19.—Mary Margaret Kempton.
July 26.—Wilford Harrington Bean.
August 30.—Charles Fredric Remington Hey.
September 13.—Violet Emma Mohr.
September 13.—Louise Ernestine Steppacher.
September 20.—Kenneth Lonsdale Champion.
September 20.—George Washington Jones.

BURIALS

August 9.—Evelyn Meadowcroft.
August 21.—William Sauers.
September 8.—Mary B. Counsell.

The Athletic Association

The Athletic Association played on their grounds, on the Hunting Park Boulevard, during the summer months and kept up in the association by their meetings on Tuesday evenings. It is intended next year to fix up the grounds adjoining the Parish House for lawn tennis courts.

Men's Bible Class

Mr. Curtis C. Hutchison, Rector's Warden and Lay Reader, is making special efforts to increase the interest and work of the Men's Bible Class. Those who attended the course of instruction given by Mr. Hutchison during last winter and spring have spoken in the highest praise. Why will not more men of the parish join in this movement, which is not only helpful to themselves, but their presence will exert an influence over the boys and young men of the church?



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Parish Notes

Glad to see the fall work open up with such splendid congregations.

We commend the choir for its faithful attendance during the summer months.

The Rector and Mrs. MacKinnon entertained the members of the choir on Friday evening, September 18.

The Rector and Mrs. MacKinnon spent their vacation in Canada and the White Mountains.

The Dramatic Association held a meeting on Tuesday evening, September 22, and made plans for an entertainment to be held some time in October.

We are glad to see that Mr. Harold Jaques has returned to the Sunday School and taken a class of boys.

Do not forget those who advertise in the Messenger. "Turn about is fair play."

Joseph McCoy, Esq., of St. Louis, Mo., brother-in-law of the Rector, is a visitor at the rectory.

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The services during the Rector's vacation were in charge of the Lay Reader, Mr. Curtis C. Hutchison. We commend Mr. Hutchison for his faithful work, the rendering of the services and his helpful address.

Do not forget to greet the strangers attending our services.

Is your name on the weekly pledge system?

Woman's Auxiliary

The Woman's Auxiliary held a meeting on Thursday afternoon, the 16th, and arranged plans for greater missionary work during the fall and winter. Last year the Auxiliary exceeded the past in the amount of money raised, boxes prepared and missionary meetings held. In addition to addresses by several missionaries from home and abroad, the Auxiliary will take up the study of the fields where the church is at work, in order that greater interest may be aroused regarding the needs of these missionary fields.

—If you recommended a man for a position and he acts badly, it is doughnuts to fudge that you will be blamed for it all the rest of your days.

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VOLUME
TWONUMBER
NINE

St. Bartholomew's MESSENGER

PHILADELPHIA
PENNA.MARCH
1915

CHURCH DIRECTORY

Clergy

Rev. Daniel G. MacKinnon, S. T. D., Rector.
The Rectory, 2430 West Lehigh Avenue. Tele-
Phone, Bell, Diamond 1307-D.
Mr. Curtis C. Hutchinson } Lay Readers.
Mr. Charles Phillips }

Vestry

Mr. Curtis C. Hutchinson, Rector's Warden.
Mr. Albert E. Hindle, Accounting Warden,
2344 North 25th Street.
Mr. Henry T. Bossert, Secretary.
Mr. John R. Cole, Mr. H. W. Boyd,
Mr. Wm. K. Jones, H. Brooker Mills, M. D.

Sunday School

Mr. H. W. Boyd, Superintendent.
Mr. Herbert R. Sparks, Assistant Superintendent.
Mr. Russel Knight, Secretary and Treasurer.
Mr. William Jones, Secretary.
Mr. A. Demme, Chorister.
Miss Helen Dolan, Pianist.

Primary Department
Superintendent.

Miss Blanche Phillips, Organist.
Teachers—Miss Edith MacGarrigle, Miss Mar-
garet Russell, Miss Blanche Phillips.

Cradle Roll

Miss M. Haynes, Superintendent.
Teachers—Main Department.

The Rector, Mrs. E. C. Alcorn, Mrs. C. H. Cald-
well, Mrs. D. G. MacKinnon, Miss Alice Hart,
Mrs. Harold Jacques, Mrs. Thomas Goodall, Miss
Helen Dolan, Miss Phyllis R. Tatham, Miss Mar-
garet Vance, Miss Edna Boyd, Miss Lillian Long-
aker, Miss Margaret Leute, Mr. Harold Jacques,
Mr. Olin McCabe, Mr. Chas. Phillips, Miss Davis-
son.

Parish Societies

Woman's Auxiliary—Third Thursday, 2.30 P.
M.
Woman's Guild—First Wednesday.
Altar Guild—Second Tuesday.
Children's Guild—Saturdays, 2.30.
Men's Club—Tuesday.
Young Men's Club—Thursday.
Young Ladies' Club—
Brotherhood of St. Andrew—First Monday.
Junior Brotherhood of St. Andrew—First Mon-
day.
Athletic Association—
Dramatic Association—Tuesday.
Choir—Friday.

THE CHURCH CALENDAR

March 7—Third Sunday in Lent.
March 14—Fourth Sunday in Lent.
March 21—Fifth (Passion) Sunday in Lent.
March 25—Annunciation B. V. M.
March 28—Sixth (Palm) Sunday in Lent.
March 29—Monday before Easter.
March 30—Tuesday before Easter.
March 31—Wednesday before Easter.

LENTEN SERVICES

Sundays

Holy Communion—8.00 A. M.
Morning Prayer, Litany and Sermon—10.30
A. M.
Holy Communion, 1st and 3d Sundays—10.30
A. M.
Evening Prayer and Sermon—7.45 P. M.

Week Days

Tuesdays and Thursdays—4.00 P. M.
Wednesdays—8.00 P. M.
Fridays, Litany—10.00 A. M.

Holy Week

Monday, Tuesday, Wednesday and Thursday,
Holy Communion, at 10.00 A. M.

Good Friday

Morning Prayer, Litany and Sermon—10.00
A. M.
Evening Prayer and Sermon—8.00 P. M.

Easter Day

Holy Communion—7.00 and 10.30 A. M.
Sunday School Festival—2.30 P. M.
Evensong and Sermon—7.45 P. M.

EASTER MORNING

Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter day!"

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter day!"

—Phillips Brooks.

ST. BARTHOLOMEW'S MESSENGER

REV. D. G. MacKINNON, S. T. D., *Editor*
HENRY T. BOSSERT, *Business Manager*
2542 North 30th Street

SUBSCRIPTION RATES (IN ADVANCE)
One Year, 25 cents; by mail, 35 cents. Single
Copies, 5 cents.

EASTER

Easter is the festival of our Lord's resurrection and is one of the most joyous days observed by the church. It corresponds with the Passover of the Jews, and in the early church *Pascha* designated the festival of Christ's crucifixion; later, it meant both the festival and the resurrection, and after the fourth century it was limited to the latter feast.

The term Easter was first used when Christianity was introduced among the Saxons, and Bede traces it to *Eostre*, a Saxon goddess, whose festival was celebrated annually in the spring. Great ecclesiastical controversies raged around the question of the actual day to be celebrated and were finally settled only by the decree of the Council of Nicaea, 825 A. D. By that decree it was fixed on the Sunday immediately following the fourteenth day of the Paschal moon, which happens at, or near the first Sunday after the vernal equinox.

The key to the observance of Easter is set in the joyous assurance of the statements and predictions of the gospels and the epistles, in the exultant strain of St. Paul in I Thess. IV : 13-18, and in the glorious hymn of the Resurrection in I Cor. XV : 20-58.

HOLY WEEK

There is a true piety in the observance of anniversaries. That home has lost something of the sacredness, something of the beauty to which it has a right, in which the children's birthdays are not high days, and where to these happy anniversaries the birthdays of father and mother, and their wedding day, are also home holidays, and the cord of love and of parental and

filial piety becomes all the stronger. So it is with religious anniversaries. From Thanksgiving Day we have come to recognize the value of celebrating Christmas and Easter. We have risen above that natural reaction against holy days with which their perversion inspired the Puritans, and have come to see that the most precious days in the year ought to be those which commemorate the most important events of our Lord's life on earth.

In a more general observance of the same holy days we find a bond of union which seems to give us a foretaste, or at least a vision, of that time when Christ's last prayer will be answered and all Christians shall be one. The round world over this week is observed as the most sacred of all the year. There is hardly a country on the globe which does not now hold some to whom its observances are among the most precious of their experiences.

Let us feel the solemnity of these days which precede the glorious event of Easter. It was on Thursday in this week so many hundred years ago that our Lord first broke the bread and blessed the wine for His disciples. Can any hour be more sacred, any remembrance more precious than this? Can he whose life is in Him spend the evening of this day without remembrance of Him? It was tonight that He prayed in the Garden. It was tomorrow morning very early that He stood before Pilate, and all the slow minutes of the day mark a new step in His passion, a new pang, a new anguish endured for us.

How shall we sleep tonight and tomorrow go eagerly about our business, our money-making or our pleasures, as if these things had never been?

OUR SUNDAY SCHOOL

We cannot give too much praise to this department of the parish work, which is growing each Sunday, and to such an extent, that two and half dozen more chairs for the adult departments have just been purchased. The spirit of the school is for "greater things," both with our faithful and conscientious Superintendent, Mr. H. W. Boyd, and his earnest and loyal staff of teachers. The time is not far away when the cry will ring out, "Give us more room." Show your interest in the great work by being a registered visitor not once a year, but try it once a month—better still, once a week.



Solid Silver Communion Service presented to St. Bartholomew's Church by Francis A. Lewis, Esq.

GIFT OF COMMUNION SET

Through the generosity of Francis A. Lewis, Esq., the most prominent and active layman in the diocese, St. Bartholomew's Parish is enriched by the gift of a beautiful solid silver Communion set, consisting of two chalices, paten and bread box, in memory of Helen W. Ritchie. The set was designed by J. E. Caldwell & Co., Philadelphia. The inscriptions on the chalices represent the instruments used in the crucifixion of Jesus Christ. We beg to thank Mr. Lewis for this great token of kindness and interest in St. Bartholomew's Parish.

EASTER IN THE EARLY CHURCH

Very quiet indeed was the honor paid to this "Feast of the Resurrection" by the early Christians. We read that it was regarded by them as "the crown and head of all festivals." Although as a religious observance, Easter Day was not distinguished from other Sundays except by the vastness of its congregation and the dignity of its service. Gregory, who was Bishop of Nyssa, of Cappadocia, in A. D. 380, draws a very vivid picture of the joyous crowds, who, by their dress and their devout attendance at church, sought to do honor to the festival. He says, "All labor ceased, all trades were suspended; the husbandman threw down his spade and plow and put on his holiday attire, and the very tavern keepers left their gain in order to be present at the Easter Service. The roads were empty of travelers, and the sea of sailors, for all tried to be home on this great day.

All Christians assembled everywhere as

members of one family. The poor man dressed like the rich, and the rich wore his gayest and brightest attire whilst those who had no good clothes of their own borrowed of their neighbors. Even the little children put on their new clothes and were bright and happy. We would, therefore, remark that it is evident that the present custom of wearing new and bright clothes on Easter is at least fifteen centuries old.

FAIRYLAND; OR THE RIDDLE AND THE KEY

A most interesting musical play will be given in the Parish House on Monday Evening, April 12, and Thursday Evening, April 16. The work is under the direction of Mr. H. Wolstenholme and Mr. and Mrs. Harold Jacques. The music has been composed by Mr. Wolstenholme. Some of the equipment for the performance has been received from England.

Judging from the rehearsals and the effort put forth by Mr. Wolstenholme and Mr. and Mrs. Jacques, a most interesting evening is in store for the young and old of the parish.

WEEKLY PLEDGE SYSTEM

We congratulate our people on the hearty response given to the support of the parish through the weekly pledge system which is far larger than at any time in the past. The communicants have certainly started in earnest on a "Parish Spirit" which is bound to tell on our future work. Let us all study the interests of our work. Pray for our work and the matter of giving will become a pleasure, not for man's sake, but to the glory of God.

SPECIAL SUNDAY SCHOOL SERVICE

The Sunday school on Sunday, March 7, held special services in the chapel. Extra chairs had to be provided to accommodate the large number of visitors, teachers and scholars present. The growth of the school has been marvelous, and the following averages for the month of February show the great interest and the punctual attendance of all connected with the school.

AVERAGES FOR FEBRUARY, 1915

Mrs. MacKinnon, 100 per cent.; Miss Vance, 100 per cent.; Mrs. Jacques, 100 per cent.; Mr. Jacques, 100 per cent.; Miss Hart, 95.6 per cent.; Mrs. Goodall, 91.6 per cent.; Mrs. Caldwell, 90.9 per cent.; Mr. Phillips, 90.9 per cent.; Miss Boyd, 90.5 per cent.; Miss Dolan, 90 per cent.; Miss Longaker, 90.6 per cent.; Miss Tatham, 88.9 per cent.; Miss Leute, 87.5 per cent.; Mrs. Alcorn, 87.5 per cent.; Mr. MacCabe, 82.1 per cent.

HONOR ROLL FOR FEBRUARY

Main Department

Mrs. MacKinnon's Class—Mrs. MacKinnon, Harry Andrews, Paul Conrad, Horace Craven, Wilson Goodall, Robert Matthews, Joseph MacDonald, Harvey Smith, Howard Soder, Robert Turner, Howard Warner, James Henry Wesley, Ralph Clagg, Gustave Hilderbrand, Owen MacCarty.

Mrs. Jacques' Class—Mrs. Jacques, Charlotte Berkey, Dorothy Corry, Catherine Glaum, Emma Long, Thelma Segelkin, Hester Thomas, Jennie Van Name, Gladys Cooper, Elizabeth Wilson, Mary Fitzgerald.

Miss Boyd's Class—Miss Boyd, Emma Glaum, Anna Magee, Helen Brophy, Frances Gardner, Ruth Rheinhart, Anna Wahl, Gertrude Smailer, Elizabeth Miller, Lucille Koenig.

Mrs. Alcorn's Class—Mrs. Alcorn, Eveline Keffer, Florence Keffer, Mrs. Long, Margaret Munyon.

Mrs. Goodall's Class—Mrs. Goodall, Charles Champion, Cecil Murphins, Norman Wolstenholme, William Smith, Russell Dupee.

Miss Tatham's Class—Miss Tatham, Edna Dougherty, Minnie Berkey, Minnie Magee, Eleanor Campbell, Margaret Volhath.

Miss Dolan's Class—Valerie Williams, Katherine McDonald, Katherine Gillin, Frances Smith, Stella Jewitt, Katherine Hughes.

Miss Vance's Class—Miss Vance, Hillary Smith, Ellis Kerns, Stanley Mackey, Frank Mackey, John Landis, George Leopold, Edward Barney, Edward Warner, George Warner.

Mr. Jacques' Class—Mr. Jacques, Walter Soder, Ronald Maloney, Harold Jones, Frederick Seigle, Charles Henry, Carl Myers, Thomas Iverson.

Mrs. Caldwell's Class—Mrs. Caldwell, Maud Chesher, Edith Cameron, Annie Glaum, Grace Henry, Edith Hanaford, May McCoach.

Miss Leute's Class—Miss Leute, Horace Brown, Kermit Jewitt, Kennard Flouners, Jura Kerns, William Wingert, William Wallace.

Miss Longaker's Class—Miss Longaker, William Love, Robert Smith, Samuel Keown, Jack Weske, Anthony Whipp, Russell Kologiski.

Mr. MacCabe's Class—Mr. MacCabe, Le Roy Boyd, William Heritage, John Mackin, Ernest Holt, Malcolm Leopold.

Mr. Phillip's Class—Mr. Phillips, Mrs. Boyd, Mrs. MacCabe, Mrs. Gipton, Mr. Caldwell, Mr. Stover.

Miss Hart's Class—Miss Hart, Marion Burkhardt, Daisy Andrews, Margaret Huff, Olive Jacobs, Mabel Daum, Grace Douglass, Anna McCoach.

Primary Department

Miss Phillips' Class—Miss Phillips, Alice Ellis, Pearl Bright, Edith Bright, Grace Klotz, Regina Demme, Gertrude Houser, Katherine Nickols, Paul Jones, Charles Eickman, Mary Spawn, George Berry, Arthur Spanel, Joseph Turner, Benjamin Ohlert, Raymond S. Miller, John Turner, Horace Wildermore, Clara Campbell, Edith Custins, Lloyd Shearer, Raymond MacDonald, Catherine Martin, Andrew MacDonald.

Miss MacGarrigle's Class—Miss MacGarrigle, Marie Hildenbrandt, Hilda Craven, Philip Hoff, Henry Woodward, Albert Tatham, Gilbert Van San, Ida Thornton, Margaret Custins, Benjamin Turner.

Miss Russell's Class—Miss Russell, Mildred Pearson, Elizabeth Berry, Elizabeth Love, Minnie MacDonald, Florence Haniford, Ruth Shute, Clara Keown, Florence Bright, Myra Jones, Ralph Smith, Edward Wallace, James Wingert, Norman Craven, Willard Davis, Sylvester Trout, Esther Henry, Charles Serell, Sarah Turner.

The Sunday school offerings for January were \$31.05, and for February \$27.90, which together with \$38.70, made at the entertainment given by the school makes a total of \$97.65. The expenses during that period were as follows: Gold pins, \$25.50; expenses of entertainment, \$5.10; total, \$30.60.

THE GREAT REASON FOR LENT

The Bishop of Oxford says certainly they never shall have a better reason than the state of the world today supplies to them for keeping a good Lent—that is, a time when they accept the summons of the Church to prayer and fasting, to works of mercy, to recollection, and self-examination and penitence.

The Bishop goes on to say that he has recently been in France, and that alike in towns and villages, on weekdays and Sundays, he was struck by the response from men and women and children to the call to prayer. He has not so much opportunity in his own diocese of going to churches simply as a member of ordinary congregations; but, if he had, he hopes he should observe the same response: "Indeed, who can contemplate the needs and perils, the sorrows and fears, of mankind today without being stirred to prayer? But it is the great lesson of the Bible, Old Testament and New Testament alike, that power of our prayer depends upon our obedience to God, upon the agreement of our minds and desires with the mind and desires of God; and in the New Testament the mind of God is made plain to us in our Lord." The Bishop would have his people set this object before them in Lent—to get nearer to the mind of Christ, so that "our prayers be not hindered." It is pointed out that the great means of doing this is meditation on the Gospels. To seek to recover the mind of Christ must be an individual effort, but there is also such a thing as corporate effort.

PARISH REUNION

The sixteenth anniversary of St. Bartholomew's will be celebrated on Friday, April 9, when all the communicants and friends of the parish are cordially asked to make the event a "Red Letter" day by their presence and interest.

There will be a celebration of the Holy Communion at 7.30 A. M. Special service and addresses at 10.00 A. M. Reception and addresses at 8.00 P. M. We invite those who have been members of this parish and moved to other parts of the city, and the new people who have just taken up their residence among us, to meet with us on this event, and let us give you a cordial welcome from the warm hearts in St. Bartholomew's Parish, which we hope you will consider as your church home.

THE PALMS

The shoots of the date-palm are annually cut away from the bottom of the tree, and the leaves themselves are used for making various useful articles. In the feast of tabernacles, the Hebrews were accustomed to carry the "branches," as they were called, in the solemn festivities, and strew them in the way of triumphant processions. Thus branches were spread in the way of Christ upon his entry into Jeru-

* * * *

THE PRAYERS OF CHRIST

There are several prayers of Jesus recorded in the New Testament: the model prayer for his disciples; several brief thanksgivings; the petition in Gethsemane, and the exclamations on the cross. The model prayer is "The Lord's Prayer," and is the simplest, deepest, shortest, and yet the most comprehensive of all forms of devotion. The prayer recorded in the seventeenth chapter of John is often called the sacerdotal or high-priestly prayer, because in it he intercedes for his people and enters upon his functions as the High Priest in offering his own spotless life as a perfect sacrifice for the sins of the whole world. salem.

SUNDAY SCHOOL ENTERTAINMENT

How delightful to see the Sunday School room filled on February 16. Not even standing room. Children, parents and friends all enjoyed the popular and well presented acts from the primary department children to members of the Bible classes. A large sum was realized from the sale of tickets.

EASTER SERVICES

Holy Communion, 7.00 A. M.; Morning Prayer, Holy Communion, and Sermon, 10.30; Sunday School Festival, 2.30 P. M.; Sacrament of Holy Baptism, 4.00 P. M.; Full Choral Evensong and Sermon, 7.45. There will be special music at 10.30 and 7.45.



"Hosanna Hosanna!"

PARISH NOTES

Amount received in the alms basins at the services during the month of February, \$293.16.

The Rev. John A. Goodfellow, Rector of the Church of the Good Shepherd, whom we are always delighted to welcome in St. Bartholomew's, was the special preacher on Wednesday evening, March 3.

On March 4 the Woman's Auxiliary of the parish sent a "missionary box" of clothing, valued at \$38.00, to the mission work at Waynesville, North Carolina.

The Rector and Mrs. MacKinnon visited their former parish, St. Paul's, Doylestown, on Wednesday, March 3, when the Rector was the special preacher for the evening.

In selecting your Easter flowers for the church, call on Mr. S. Brown, Florist, 2512 West Lehigh Avenue. He will give special attention to this work of the church decoration.

On Saturday afternoon, March 6, Mrs. Harold Jacques and Miss Phyllis R. Tathan's Sunday school classes held a sale of cake and candy for the benefit of their Lenten mite boxes for missions.

The Rev. H. K. B. Ogle, Rector of the Church of the Covenant, was the special preacher on Wednesday evening, March 10.

The Rector is delivering a course of addresses on the "Devotional and Doctrine of the Creed" on Tuesday and Thursday afternoons during Lent.



"Let this Cup Pass from Me!"

GETHSEMANE

Gethsemane (which means *oil-press*) is situated at the foot of Mount Olivet, and is noted as the place where our Lord often withdrew to pray in secret to the Father.



IMMORTALITY

Among the Jews, at the time of our Lord, the Sadducees altogether rejected the doctrine of the immortality of the soul and the resurrection of the dead, but the Pharisees and the great mass of the people had accepted it; and traces of this doctrine, more or less vague, we find not only among the people of the covenant, but also among the heathen, and from the very earliest times. Indeed, so deep-rooted is the natural conviction of the human mind on this point that no nation, people, or tribe have ever been found who do not, in some form, recognize the doctrine of a state of existence after the death of the body; and this conviction is satisfactorily met only by the simple and sublime doctrine of our holy religion, which brings life and immortality to light.

The Boys of Mrs. D. G. MacKinnon's Sunday school class have sold one thousand chocolate eggs for their mite boxes for missions.

Mr. Charles Phillips has been licensed by the Bishop to duty in the parish as Lay Reader. Mr. Phillips has been connected with special work in the Church of England for fifteen years. Having received splendid training in the mother church, he willingly and cheerfully comes to assist us in the services and also becomes instructor of the Bible class. How true if our heart is with Christ and His heart we can find time and be always ready to work and sacrifice for Him.

Delighted to see the growth in our morning and evening congregations.

We should rejoice and thank God for our blessed early celebration of the Holy Communion. To communicate with so many each Sunday morning must make us feel the spiritual growth of our parish.

Where can you find a more faithful choir than ours? They are self-sacrificing, always ready with cheerful hearts full of devotion and lips ready to offer praise to God the Father, God the Son and God the Holy Ghost. Truly, the faithful procession of women, men and boys grows upon our hearts like into a great family in the Father's house.

The Rector was the special preacher at the Academy of Music, Norfolk, Va., from March 8 to 13.

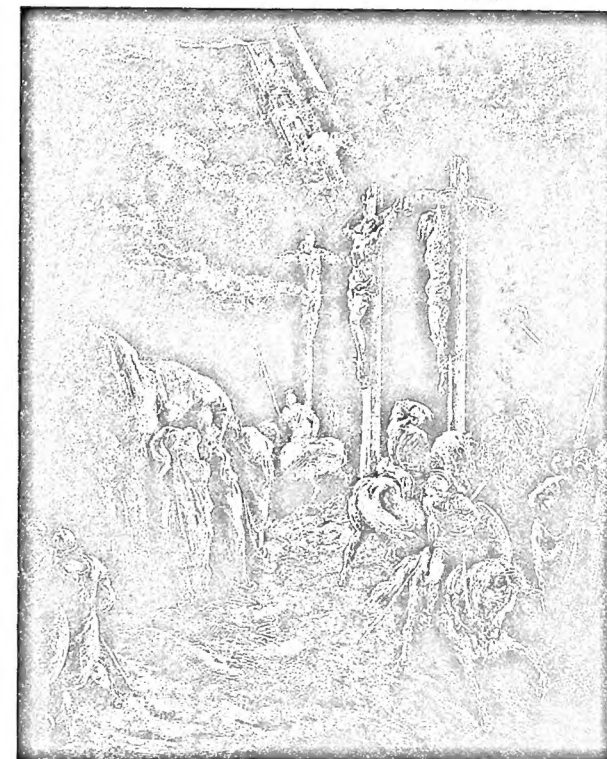
CALVARY

Calvary (skull), the place where our Lord was crucified, is so called because of its conical shape. It was simply an elevation, and not a mountain, as is often erroneously stated. Its Hebrew name is Golgotha. The exact spot of the crucifixion cannot be precisely fixed, but, according to the evangelists, Calvary was distinctly outside of the city.



THE TOMB OF CHRIST

Joseph of Arimathea, in whose tomb Jesus was buried, was a wealthy man, residing in the vicinity of Jerusalem, a member of the Sanhedrin, and a man of eminent wisdom and piety. He was a disciple of Christ, though he did not appear openly as such. It is said that the Jews, as a mark of ignominy, did not allow the bodies of those executed as malefactors to be deposited in the tombs of their fathers except the flesh had been previously consumed. It may have been to prevent this use of the body of Christ that Joseph so early asked leave to remove it and place it in his own tomb.



"It is Finished!"

Remember our apportionment for General Missions. Every person in the parish should take this matter to heart and make a special offering this year.

Plan for *your* Easter offering *now*. Everybody bring something to tell of Lenten self-denials. "It is more blessed to give than to receive."

The rummage sale which was held on Friday and Saturday, March 5 and 6, not only added a goodly sum to the church treasury, but helped many needy in the neighborhood with gifts of shoes and clothing.

We are wondering which class in the Sunday school will give the largest amount to missions. A report of the same will be made in the April issue of the Messenger.

Please read the advertisements in the Messenger and be sure and extend some courtesy to those who help us. Turn about is fair play.

Mr. W. Cooper, 2906 Ringgold Street, who is confined to his home on account of sickness, is rapidly recovering and hopes to be out soon.

Master Horace Brown, our youngest choir boy, is a patient in the Good Samaritan Hospital. On account of his very happy manner and never complaining, even when in pain, he has been given the name of "Patience" by the nurses who attend him.

Mr. and Mrs. William H. Landis placed memorial flowers on the altar on Sunday, February 28.

THE RESURRECTION

No truth is more clearly and forcibly presented in the Scriptures, and no fact is better and more decisively proved in history than is the resurrection of Jesus Christ from the dead. It was not only prophesied in the Old Testament, and distinctly foretold by Christ himself, but the precautions taken to prevent it, and the failure of all these precautions, and the measures taken to disprove the event, prove it conclusively to have happened. The resurrection, being clearly proved, ratifies and confirms the truth and divinity of His character and mission, shows the efficacy of his atonement, is an evidence of the resurrection of his people, and makes him the final judge.

✱ ✱ ✱ ✱

JUDAS

Of Judas, the betrayer of Christ, nothing is known of his early history. His name has been variously interpreted, but best as from *Ish Keriath*, "the man of Keriath," a town of Judah. He is called the son of Simon, and was made treasurer on account of his executive ability. After the betrayal of his Master he committed suicide at a place called Aceldama, on the southern slope of Hinnom. The name Judas means *praise*.



"He is Risen!"

EASTER MUSIC

Morning—10.30

Prelude	C. H. Newson
Processional: "Come Ye Faithful"	Sullivan
"Christ, Our Passover"	Starkweather
Gloria Patri	Crotch
Te Deum	Alzamora
Jubilate Deo	Frey
Hymn, "Angels Roll the Rock Away"	Roper
Kyrie Eleison	Elvey
Gloria Tibi	Brown
Hymn, "At the Lamb's High Feast"	Elvey
Anthem, "Christ Is Risen"	Danks
Sanctus	Elvey Service
Sursum Corda	Elvey Service
Benedictus	Morley
Hymn, "And Now, O Father"	Monk
Agnus Dei	Farmer
Gloria in Excelsis	Old Chant
Nunc Dimittis	Medley
Recessional: "The Strife Is O'er"	Victory
Postlude	C. H. Newson

Evening—7.45

Prelude	C. H. Newson
Processional: "Jesus Christ Is Risen"	Morgan
Gloria Patri	Crotch
Magnificat	Woodward
Nunc Dimittis	Woodward
Anthem, "Thanks Be to God"	Smallwood
Hymn, "The Strife Is O'er"	Victory
Anthem, "Christ Is Risen"	Danks
Recessional, "Come Ye Faithful"	Sullivan
Postlude	C. H. Newson

Organist and Choirmaster, C. H. Newson.

A COURSE IN CHURCH HISTORY

The Reformation in Ireland

1. Did the Roman Church plant the Church in Ireland?

No. The Church of Ireland was of British origin, and kept up a constant intercourse with the mother Church; and many English monasteries were founded by Irish missionaries. They also helped the English Church to convert Germany.

2. What was their relation in later years?

After the conquest of Ireland by England, English bishops were consecrated to Irish sees, and English opposition to papal domination influenced the Irish Church against Rome.

3. Did the Reformation also extend to Ireland?

Yes. Henry VIII, through the Irish parliament in 1537, abolished papal taxes and established the royal supremacy in Ireland as in England. Archbishop Brown, of Dublin, and most of the bishops and clergy favoring the step. But Archbishop Cromer of Armagh, Primate of Ireland, and a few others opposed it.

4. What further steps did Henry VIII take in Ireland?

He suppressed the monasteries to enrich himself, as he had done in England.

5. What took place in the reign of Edward VI?

The first Edwardine Prayer Book was adopted by the Irish Church in 1551; but being in English instead of Irish, it was not acceptable with the Irish.

6. What was Mary's course in Ireland?

She pursued the same policy as in England, ejecting lawful bishops (Archbishop Brown, of Dublin, John Bale, Bishop of Ossory, and four others), and intruding Roman bishops into their sees, and establishing papal supremacy.

7. What did Elizabeth do?

She expelled the only two bishops who would not take the oath of allegiance (1560). These, however, were among those whom Mary intruded into sees whose lawful bishops were still in possession. Roman jurisdiction was rejected by a large majority of bishops and clergy.

8. What about the people?

They continued loyal to their clergy, and attended the reformed services after as before.

9. Why did the Irish bishops, clergy and people so readily assent to the changes?

The people were ignorant, and were led by their clergy who were moved by policy to acquiesce.

JESUS CHRIST, RESURRECTION LIFE OF

It is said that a century ago an infidel German princess, on her deathbed, ordered that her grave be covered with a great granite slab, and that around it should be placed solid blocks of stone, and the whole be fastened together with clamps of iron; and that on the stone should be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she meant publicly to proclaim that her grave would never be opened—never. It happened that a little seed was buried with the princess, a single acorn. It sprouted under the covering. Its tiny shoot, soft and pliable at first, found its way through the crevice between two of the slabs. And there it grew slowly but surely, and there it gathered strength until it burst the iron clamps asunder, and lifted the immense blocks and turned the whole structure into an irregular mass of upheaved rocks. Up and up through this mass of disordered stones grew the giant oak, which had thus broken the bars of the sepulcher. That oak grows there today, a veritable tree of life.

In every grave on earth's green sward is a tiny seed of the resurrection life of Jesus Christ, and that seed cannot perish. It will germinate when the warm south-wind of Christ's return brings back the spring-tide to this cold sin-cursed earth of ours; and then they that are in their graves, and we who shall lie down in ours, will feel in our mortal bodies the power of His resurrection and will come forth to life immortal. —Dr. David Gregg.

CAMELS IN WARFARE

Camels are a feature of warfare in the far east. Basar was in the year 656 the scene of a fight known as the battle of the camel, in which Ayesha, the wife of Mahomet, headed the charge mounted upon one of these beasts. And down through the centuries Arab hosts have been led by a girl riding on a blackened camel, singing songs of encouragement to her own side and insult to the other. According to the strict rules of the game, her capture or death meant the flight of her tribe, while in the event of victory she led the triumphal march.

HIS PROPER TITLE

An old caretaker of a city church was much confused when asked what was his proper title, and said, "Well, fust dey called me de janitor, an' den de pahson call me de sextant, an' de nex' man he call me de virgin, an' de young man we got now he call me de sacrilege."

A MIRACLE (?)

In a town in Georgia lives an old colored fellow who is a real thorn in the side of the local ministers, for the old fellow is always asking embarrassing questions of them touching mooted theological points.

One day, old Eben had a long and earnest discussion with his pastor in reference to just what constituted a miracle. The minister found it no easy matter to make his ideas clear to Eben.

"I s'pose, now," said the preacher, "dat de greatest of all de miracles was dat of de loaves and fishes. You 'member, of co'se, dat dere was five thousand loaves and two thousand fishes which was eaten by the twelve Apostles."

"Sho', I 'member," replied old Eben, with a smile, "an' it always 'peared to me dat de miracle was dat dey didn't bust."

THE FIRST JEWISH MONEY

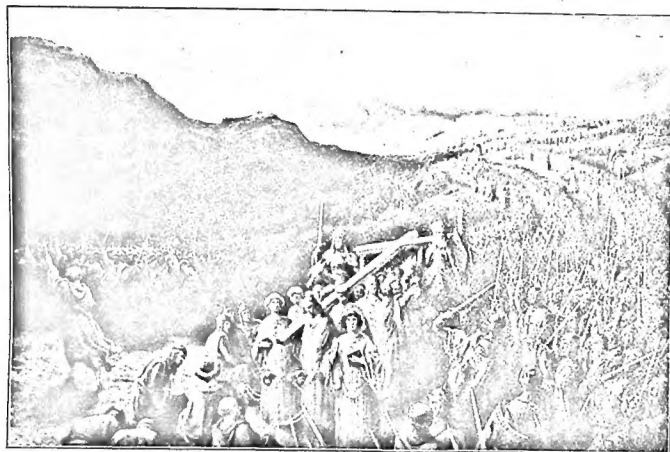
The first Jewish coins were struck by Simon Maccabaeus about 139 B. C.

CIRCUMSTANCES

When a man comes along whining that he is the victim of circumstances the chances are that the circumstances were contained within iron-bound staves and labeled "Old Rye."

AN OLD YEW

In the churchyard at Plymtree, Devon, is a yew tree whose age is calculated at 1000 years and which is doubtless the oldest in the country.



"HE DESCENDED INTO HELL"

From the death of Abel until the time of our Lord's Passion great numbers of souls had passed out of this life into the unseen world. These disembodied souls were in a place of safe-keeping in what is known as "the intermediate state," by which we understand the state of the departed between death and judgment—the last judgment. St. Peter describes some of these souls as "the spirits in prison," and declares that our Lord visited the realms of the dead after His Passion, in order that He might announce to them glad tidings of His victory over Satan. Very early in the morning of the third day after the Crucifixion, the Soul of Jesus returned from the realms of the dead, and re-entered the lifeless Body within the cave. Thus was fulfilled the prophecy of David, "Thou shalt not leave My soul in hell." . . . Unseen by mortal eyes, the Lord rose glorious from the dead.

SUNDAY SHOES

A Georgia "cracker," who had obtained a job in a Georgia town, entertained some very decided notions as to what constituted "the proper thing."

On one occasion he enlisted the services of a shoe clerk to provide him with a good pair of "Sunday shoes." The clerk offered a pair of bright tan footgear. The customer seemed very much pleased with these shoes, until, trying them on, he gave a twist of his toes and immediately pulled them off.

"Are they too tight?" asked the clerk.

"No, they ain't too tight," said the cracker, "but I asked you for 'Sunday shoes.'"

"What do you mean?"

"These shoes ain't too tight; but they don't talk," said the cracker. "Shoes for Sunday must talk all the way up the aisle in church, to sound stylish."

Tailoring of All Kinds, RAYLING BROS., S. W. Cor. Bonsall and Cambria Sts.

Patronize Our Advertisers

Christian Giving

People generally are getting very tired of the present methods by which much of the money needed for church purposes is being raised.

They complain about the frequent calls, "something all the time," although the calls are not as frequent as many of them imagine, and they give a little here and a little there, sometimes too little, and murmur their protest: "When will this begging cease?"

We venture to suggest that it is not the frequency of the calls that wearies us. They ought to be frequent. We live in a world full of spiritual needs, full of opportunity to do good and to distribute, and it is both the Christian's duty and delight to embrace opportunities to be ever ready and glad to distribute.

For what is money needed? For the daily bread of those devoting their time to the Lord's business; for the daily food and clothing of the unfortunate poor; for the nursing of the sick; for building or replacing or furnishing churches, hospitals, schools and for deeds of charity. Just the very things for which we spend money every day upon ourselves—household expenses or feeding and clothing the family, the building and repairing and furnishing our houses—we call them "our daily expenses." We expect them; we do not complain about the daily demands. We do not expect them to cease. The only difference between the demands of the home and church is that one is for "the family's sake," the other "is for Christ's sake." They are both daily needs, and we must expect daily calls.

So it is not the frequency of the calls that should weary us. The trouble lies in another direction. The difficulty is we arrange in some definite, systematic way for giving to have a "Christian purse," out of which to meet the demands made upon it. And when the calls come, we are compelled, oftentimes grudgingly, to take it out of a purse whose contents have already been set aside for something else. We are living in times full of inducements to spend money for every conceivable object. No matter how much or how little money we have, the inducements are beyond our ability, and we are constantly choosing what we most desire and spending money for what we are most interested in—and wishing we had more to spend.

Is it any wonder that people murmur when the church's needs come often, when

every time they respond they must go through the agony of the crucifixion of some personal desire and take the money they wanted for something that they are very much interested in and give it to something in which they have no particular interest and know but little about? Nor is it any wonder that the church, to supply her daily needs, has gone into the amusement business, and the feeding business, and the clothing business, to secure the money that people are willing to spend for these things, but are not willing to make as a direct gift to the cause of Jesus Christ. Have some rule for a generous allowance for religious purposes. Set aside part of your income for God's work.

One of the most beautiful scenes in the life of our Saviour is the offering which the three kings made who came to worship the infant Jesus. One laid gold at His feet. It would be many years before He would need it for His work. But Christ was a king, and kings have kingdoms. And kingdoms must be supported, and the kingdom of Christ was to be unique among the kingdoms of the world. Other kingdoms must gather their revenues by taxation and compel its payment, if it need be, by force, but the citizens of the kingdom of Christ lovingly anticipate the needs of His church, and as an act of loyalty and worship willingly and cheerfully lay at His feet bountiful gifts, even before the need is made known.

SOMETHING GOOD

At a dinner attended by a famous clergyman one of the other guests made himself unpleasantly conspicuous by his continued and virulent attacks upon the Scriptures. Finding that direct inuendo failed to draw the ecclesiastical fire, he finally resorted to other tactics.

"I won't say, though," he added with patronizing condescension, "that there is *nothing* good in the Bible. The story of the pound of flesh now: that I call good!"

The minister woke to sudden interest. "Yes," he returned, beaming about him with an expression of childlike innocence, "and there is another good story in the Bible—that story about Eliza crossing the ice."

TOUCHINESS

There is a disease called "touchiness"—a disease which, in spite of its innocent name, is one of the gravest sources of restlessness in the world. Touchiness, when it becomes chronic, is a morbid condition of the inward disposition. It is self-love inflamed to the acute point. The cure is to shift the yoke to some other place; to let men and things touch us through some new and perhaps as yet unused part of nature; become meek and lowly in heart while the old nature is becoming numb from want of use.—Henry Drummond.

GIVE US MEN

Give us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of royal breeding,
The nation's welfare speeding;
Men of faith and not of fiction;
Men of lofty aim and action;
Give us men—I say again,
Give us men!
Give us men!

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us Men! I say again—again—
Give us men!
Give us men!

Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the crowd scringe and falter),
God defend the right!
True as truth, though lone and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for Country—Home—and God;
Give us Men! I say again—again—
Give us such Men!

JESUS OF NAZARETH

About 1900 years ago a Man was born in the Far East in a humble family of a subject race. He taught for two or three years, never outside His own country; not in the schools or universities, but in the fields, on the hillsides, and in the streets of the towns. He taught a curious doctrine that it seemed quite impossible to comprehend or to follow. He was opposed by the persons who were called the best and most religious people of His day. Finally these persons decided that He was too dangerous to be allowed to live. They put Him to death, while those who stood by condemned and abused Him.

When He died He had no great following, only a few humble, uneducated peasants, not one of whom really understood what it was their Teacher had meant. They looked for nothing further from Him, and went back to their fishing or their farming. There was not then one written word of His existence. All the words of His that the world has ever had consist of only a few pages. They are only four words that profess to be the very ones He uttered. His life and His death would seem to be quite unimportant events in the world's history. Yet what results have come from them!

He has changed the course of history more than any other being who has lived. No king or conqueror or scholar or poet has today an influence compared to His. His teaching today, so far as it is understood, is accepted as authoritative over

most of the world. Christendom asks, "What did He teach? What did He mean?" and when it agrees on that, the matter is settled.

He is also the most loved person in all history. Different ages have had their heroes who have been loved; no other hero in any age has been loved as He has been by all the ages. All over Christendom, and more and more in heathendom, the birthday of Jesus of Nazareth has become the greatest holiday and the gladdest day of the year.

Verily, "Thou hast conquered, O Galilean!"—
Youth's Companion.

THE ENGLISH CHURCH AND THE REFORMATION

A Statement of Facts

(The following is condensed from the Diocese of Chicago, and was called forth by the discussion in regard to the statements made in the public school text books in connection with the reign of Henry the Eighth and his relation to the English Reformation.)

Inasmuch as the text books of English history commonly used in American public schools give a misleading impression as to what happened to the English Church at the Reformation, the following statement is offered for use in the schools by way of supplement.

First, as to What Did Not Happen:

The present Church of England was not founded in the sixteenth century, either by Henry VIII or by any one else; but is the same Church which existed in England from ancient days. What happened in the sixteenth century was a rejection of the supremacy over the English Church of the foreign Bishop of Rome, a rejection of certain mediaeval beliefs and a removal of certain mediaeval practices which were regarded as abuses. The same Church remained, having essentially the same worship and sacraments, preserving without break the ancient episcopate, retaining its property and Church buildings, and claiming to retain the Catholic faith and religion, freed only from what were regarded as mediaeval additions.

What Really Happened:

1531 A. D.: Henry VIII demanded that the Convocation of the English Church should acknowledge him to be the "Supreme Head of the English Church and Clergy." The Bishops objected to this on the ground that such language implied spiritual headship. The king thereupon explained that he claimed no such headship, but only the ancient power of the crown to see that the spiritual authority discharged its functions without damage to the realm. Thereupon, in order to bear witness to this limitation, the clergy added an explanatory clause and acknowledged the king to be the "Supreme Head," "so far as the law of Christ allows." The real design of this was to exclude any interference by the Pope with English concerns.

1534: Convocation declared that "the Bishop of Rome hath not by Scripture any greater authority in England than any other foreign bishop." This completed the process of casting off papal government over the English Church, but it left that Church the same Church, which claimed still to be the ancient Catholic Church of England.

Be true to your conscience and God. Never say or do in business or anywhere else anything you cannot expect God to smile upon.

A Column of Learning and a Column of Laughs

"DEATH-WATCH" ONLY A BUG

The so-called "death-watch" with its mysterious ticking at night time is due to nothing more serious than the furniture beetle. The larva of this insect burrows in the furniture, making the pin-holes which are often to be seen in old furniture.

TIBET'S SACRED MOUNTAIN

Two religious sects who hated one another bitterly were found by Sven Hedin in Tibet. Searching for the cause of this aversion, he found that one of the sects believed that the prayer wheel should turn to the right, while the other was convinced that the wheel should turn to the left.

In the region of the Bramaputra he found a mountain which is so sacred that whoever walks around it thirteen times has all his sins forgiven. The result of this belief is that criminals from far and near infest this region. When Sven Hedin started to ride around this mountain on his horse the pilgrims informed him that that would do him no good.

Ancient Gold

In olden times gold was obtained abundantly from the rivers of Asia. The sands of Pactolus, the golden fleece secured by the Argonauts, the yellow metal of Ophir, the fable of King Midas, all illustrate the eastern origin of gold. Alexander the Great brought nearly \$500,000,000 of gold from Persia. Gold also came from Arabia and from the middle of Africa by way of the Nile.

Whole Hog or None

"Whole hog or none" refers to Mohammed allowing his followers to eat all except one portion of a pig, but failing to mention what the portion was, so that if a Mohammedan did not leave pork strictly alone he might as well consume the whole hog as risk eating any part of it.

Surnames in England

History shows that surnames did not come into general and hereditary use in England until after the Norman conquest, when the upper classes were first known by the names of their lands. The lower orders took the names of trades, birds, animals and various other objects in art and nature. We are told that the earliest English surname is "Hatte."

Church on Ships

A novel feature of ships which are being built for the National Steam Navigation Company of Greece is a little church which has been fitted on board each vessel.

The Bank of England

The Bank of England was projected by a Scotsman named Paterson. It was established in the city of London in 1694.

Moulting

The Sunday-school lesson had been about Jacob's dream on the plain at Bethel where the angels ascended and descended upon a ladder which reached to heaven. A visiting bishop was catechizing some of the smaller children.

"What was it that was let down from heaven?" he asked.

"A ladder—Jacob's ladder," was the reply.

"Who were going up and down the ladder?"

"Angels," was the reply in chorus.

"But angels have wings, don't they?"

"Yes, sir."

"Then why did they need a ladder to climb on?"

That question was a poser, but finally one seven-year-old held up his hand and exclaimed, "Because the angels was moulting!"

A Large Robin

An old gentleman who is very hard of hearing was observed walking beside the railroad track. Suddenly a train approached. As it rounded a curve the whistle gave one of those ear-deafening shrieks that seem to pierce high heaven. A smile broke over the deaf man's face.

"That," he was heard to mutter, "is the first robin I've heard this spring."

Microbes

"Speaking of the ark," he said, "I saw a little boy at play with his Noah's ark the other day. I watched him put aboard all the people, all the painted animals, and then I saw him place carefully in a sheltered spot two tiny splinters of wood.

"What are they, my son?" I asked.

"Them's microbes," said he.

"It had never occurred to me before, but there must, of course, have been a pair of microbes in the ark."

Good Word for Satan

An old Scotch woman was famous for speaking kindly. No sheep was so dark but she could discover some white spot to point out to those who could see only its blackness. One day a gossiping neighbor lost patience with her, and said, angrily:

"Wumman, ye'll hae a guid word to say for the deevil himself!"

Instantly came the reply:

"Weel, he's a vera industreous body!"

Would If He Could

It was married men's night at the revival meeting.

"Let all you husbands who have troubles in your minds stand up!" shouted the emotional preacher at the height of his exordium.

Instantly every man in the church rose to his feet except one.

"Ah!" exclaimed the preacher, peering out at this lone sitter, who occupied a chair near the door and apart from the others. "You are one in a million."

"It ain't that," piped back this one helplessly, as the rest of the congregation turned to gaze suspiciously at him. "I can't get up; I'm paralyzed!"